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加華僑報

Chinese Canadian Community News
OTTAWA, ONT. CANADA
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本報工作人員名錄
社長：林安邦
總編輯：杜安之
中文編輯：鍾超然
English Editor: Andrew Lam
編務：黃永樑、江永樑
攝影：駱錦泉、張帆
業務及廣告：駱錦泉、江永樑
財務：蔡錫培

政府解決人頭稅案 可能道歉不予賠償

日裔戰時受虐也是道歉解決

不良份子恐嚇勒索 受害華商切勿沉默 與警方合作消滅罪犯

傅瑋受歧視案 人權委會顧頌

（多倫多訊）

張北齊事件透視

內閣撥款設駐台辦事處 張案發生以後再被擱置

（綜合報導）

郵政公司大而無用 罷工加薪全國第一 服務效率低無法改善

購買退休儲蓄計劃 可設自行管理戶口 將按揭付款轉入賺利息

政府擬廢除售貨稅 以生意轉移稅替代

貨物勞務今後均將徵稅

張福林、貝聿銘、王安 獲自由獎章

ENGLISH SECTION PAGE 17 TO 21

To: National Library Canada
395 Wellington St.
Ottawa, Ont. K1A 0N4

廢除强制退休制度 影響超過一百萬人

新制度可於年底前實施

（本報訊）[illegible]

警方無需手令 進入民居搜捕

（本報訊）[illegible]

假日經商是否違憲 聽證會中雙方辯論 法官預定在今年內宣判

（溫哥華訊）[illegible]

無欲則剛・有容為大

杜雲之

[illegible]

加京中華會館改選候選人提名通告

選舉日期：一九八六年六月十五日（星期日）

時　間：正午十二時至下午八時正

地　點：中華大厦80 Florence st.

候選人及提名人資格如下：

(一)加拿大華裔永久居民（加籍及移民）

(二)選舉日在加京區居住一年以上

(三)年滿十八歲

(四)無犯罪紀錄

(五)填表簽字接受提名

(六)經選備會核淮

提名需以書面通知，請寫明提名人及候選人名（中英文）地址、電話及職業，每人只能提名兩人，寄 [illegible]

提名截止日期：一九八六年五月二十日下午五時正

一九八六年三月廿日　加京中華會館選備會啓

加京中華會館一九八六年改選提名接納表格

ELECTION COMMITTEE
CHINESE COMMUNITY ASSOCIATION OF OTTAWA
80 FLORENCE STREET, OTTAWA, ONTARIO

候選人姓名 NAME: ________ 提名人 NOMINATED BY: ________
職業 OCCUPATION: ________ 地址 ADDRESS: ________
地址 ADDRESS: ________ 電話 TELEPHONE: ________
電話 TELEPHONE: ________

本人具備中華會館理事候選人各項資格，並同意接納提名

I SATISFY ALL THE REQUIREMENTS FOR A CANDIDATE AS DIRECTOR OF THE CHINESE COMMUNITY ASSOCIATION OF OTTAWA AND HEREBY ACCEPT THE NOMINATION

簽名：________

日期：________

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四邑話、英語

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▲Centre Town 市中心商業大廈，700多呎，只租$600。
▲South East 近Bank街，外賣餐館出售，屋租平，叫價$28,500。

東南亞擁入新移民 今年以實業派佔多

挾資創業目光北美市場

[illegible]

非法移民申請居留 政府訂新內部規定

不對外宣佈

[illegible]

中國親人移民 申請來加資料

[illegible]

多元文化部擬取消少數民族社區津貼

將實施多元文化經濟化

[illegible]

醫生超額收費 部長明令取締

[illegible]

今年金價逐漸上漲 白銀價高失吸引力

[illegible]

同 樂 飯 店

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625 SOMERSET ST. W. OTTAWA, ONT. K1R 5K3 電話：233-0204

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Richard Hayes 736-0862
Brian Lee 526-4406
Joanne Wong 733-7395

Irene Wong

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▲市中心區，磚二聯式，五睡房，設備齊全，要價$139,500
▲Ottawa South，執照餐館70席位，設備齊全，要價$110,000.00。
▲Kanata，外賣餐館，發展機會好，要價$24,000.00。
▲市中心區，設備齊全餐館，零售店及四睡房柏文，生意連樓，要價$460,000。

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凡有意參加為本會會員者，請向總務黎大庶先生接洽。

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其他時間電話：八二九一貳二九六

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二睡房柏文租賃

Booth st. 改建柏文，有爐頭雪櫃，暖氣供應，月租$550，五月可入伙，有意者請電：731-4264

台發動反罪惡運動 一月內捕五千歹徒
首要通緝犯鄭傳心已落網

（台北訊）[illegible]

大陸漫畫（下不了手）

[illegible]

中國大陸教育發生十大危機

（北京訊）[illegible]

台山工農生產去年破十億元

[illegible]

海外華人可按規定與大陸配偶辦離婚

（本報專訊）[illegible]

本報鳴謝
蘇裕華女士
Wendy So
鍾太
曾文波先生
梁無楚先生
麥大衛先生
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會館鳴謝
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二十元
二百元
五元
十元
一百元

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敬請注意四月中開張日期

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會 計 報 稅

安省註册會計師（Certified Management Accountant），為僑胞提供會計報稅服務。

聯邦政府去年更改了很多稅例，各位僑胞如不熟識入息稅法律，可能因此繳付過多的入息稅。此外報稅或付稅過遲，亦可因此被罰款。

各僑胞如想查詢入息稅法例，或需本人辦理會計報稅事務

請電：828－6305
或 828－8202（錄音機）。

譚民享
ARTHUR TAM
（CMA）

經濟特區工作再出發

丁敏和

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OTTAWA CHINESE UNITED CHURCH

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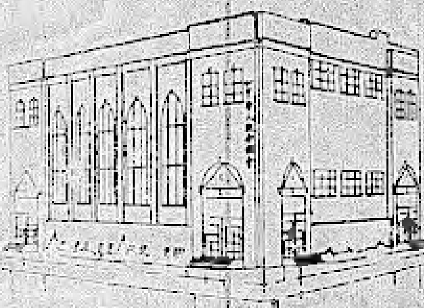


牧師：
袁國棟

助理牧師：
周文煇

Pastor:
William WAN, M.A., LL.B., M.C.S.

Asst Pastor:
Victor CHOW, B.A., M.Div.

主日聚會

主日學：	（孩童及成人）	上午九時半
主日崇拜：	（英、粵語）	上午十一時
少年崇拜：	（英語）	上午十一時
兒童時間：	（英語）	上午十一時

SUNDAY

Sunday School	(Children & Adult)	9:30 AM
Worship Service	(English, Cantonese)	11:00 AM
Junior Church	(English)	11:00 AM
Children's Hour	(English)	11:00 AM

其他聚會

祈禱會	每星期三下午七時半
婦女團契	每月第三星期六下午一時半
迦勒團契（45歲以上）	每月第二星期六下午一時半
成人團契	地區小組聚會
但以理（大學）團契（19-25歲）	每星期五下午七時半
青年（中學）團契（15-18歲）	每星期五下午七時半
少年（初中學）團契（12-14歲）	每月第二、四星期五下午七時半

OTHER ACTIVITIES

Prayer Fellowship	Every Wednesday	7:30 PM
Ladies Fellowship	Every 3rd Saturday of the month	1:30 PM
Caleb Fellowship (Age 45 and above)	Every 2nd Saturday of the month	1:30 PM
Adult Fellowship	Area Group Meetings	
Daniel (college) Fellowship (Age 19-25)	Every Friday	7:30 PM
Youth (high school) Fellowship (Age 15-18)	Every Friday	7:30 PM
Junior High Fellowship (Age 12-14)	Every 2nd & 4th Friday of the month	7:30 PM

大陸漫畫（下不了手）

京
無　僑
任　胞
歡　光
迎　顧
敬請
地點8
電話
禮聘
雜工。

菲律賓新任女總統

歌拉桑有華人血統

血濃於水願與華僑合作

艾奎諾夫人在馬尼拉黎剎公園的百萬人集會中，高舉她的雙手…… [illegible]

（馬可尼訊）菲律賓新任總統歌拉桑·艾奎諾夫人有華人血統…… [illegible]

美對遞解外人取消通知手續

[illegible]

美國秘密武器 長程隱形飛彈

[illegible]

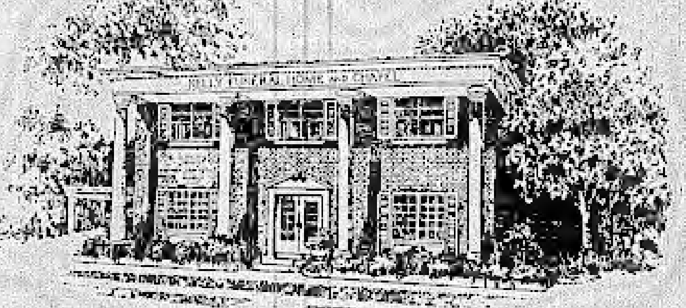
馬可斯倒台的影响 南韓印尼引起震盪

反對派想效法政府戒備

[illegible]

奇里殯儀館

KELLY FUNERAL HOMES



棺樣陳列室 可供給參觀

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JOHN LAFRAMBOISE

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寮共促泰雙邊會談
和平解決邊境爭執

（曼谷通訊）[illegible]

吳漢在寮拍片 控訴寮人苦難

（曼谷訊）[illegible]

越共强迫青年墾荒 上山下鄉安家樂户

（香港訊）[illegible]

Fisher Glen 區誠聘褓姆
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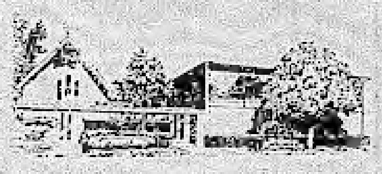

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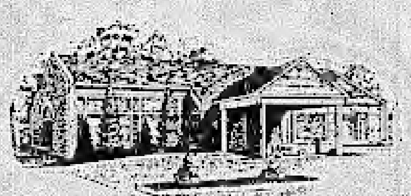

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ALEX CALDWELL
BRIAN MCGARRY

信心危機下香港的政經困局

全美華埠小姐選出 胡丁美艷壓群芳

李美琳當選華商小姐 湯懷英當選三藩市小姐

胡丁美

李美琳

湯懷英

大提琴家馬友友再獲葛萊美獎

強迫香港女子拍裸照並勒索

家特利公園市的變遷

華人越來越多 老居民不樂 文化變化太快 移民多富有

黃曆英文版 介紹中國民俗文化 本月問世

CATHAY

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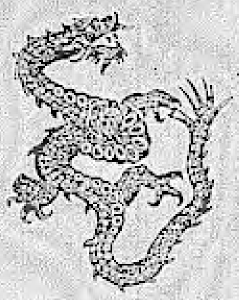

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帝國人壽燕梳公司
安省華人總代理

廿一世紀麥高雲地產公司

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PEARL LOK

SALES REPRESENTATIVE

營業代表 陸君明珠

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住　宅：521-7986

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FRI.-SAT. 11:30AM--11:30PM

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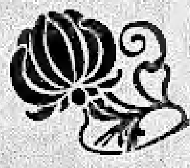
冷熱飲品

粥粉麵飯



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無任歡迎

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信心危機下香港的政經困局

（康宏倩）

[illegible]

沒收中國藥酒 華裔提出抗議

（多倫多訊）[illegible]

西屋科學獎 華裔得首名

（華府訊）[illegible]

滿地可華商 盼發展華埠

[illegible]

渥太華中文學校週年大會啟事

謹訂於一九八六年五月十七日星期六由上午十時至十二時假本市商業中學(HIGH SCHOOL OF COMMERCE —ROCHESTER@GLADSTONE)舉行週年大會，屆時除聽取董事會主席財政、及校長等報告外，將討論修改會章及其他有關校務，并選舉八六至八七年度董事八名

希各家長及熱心人仕撥冗參加

董事會書記陳迪海謹啟

附：參加董事會競選表格，可於每星期六上午九時半至下午三時到本校辦公室(第235室)索取，提名截止日期為五月十日，有關詳情請電陳迪海董事(521-3867)

商業中學招生

(300 Rochester St. Room 301)

註冊日期：四月廿一、廿二、廿三日，上午九時至下午三時

濃縮課程：每星期五天，每天四個鐘頭，上午九時至下午一時

二小時課程：每星期四天（一至四），每天上午九時至十一時
或下午一時半至三時半

夏天日間課程（四星期）：六月三十日至七月廿五日

註冊日期：六月廿三、廿四和廿五日，上午九時至下午三時

晚間課程（十三星期）：四月廿一日至七月十八日

註冊日期：四月十四、十五日，下午七時至九時

上課時間：星期一、三，晚間七時三十分至九時三十分
星期二、四，晚間七時三十分至九時三十分

學費：移民 $20，如上課超過百分之七十五，學費將會發還

非本省學生

晚間：每星期四小時～十三星期～$[illegible]

日間：每星期八小時～八星期～$53

日間：每星期廿小時～八星期～$132

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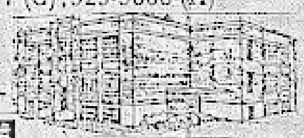

本會歡迎華人朋友參加以下聚會——

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奧圖．傑連力
加拿大多元文化部長
1985年11月26日

多元文化部長奧圖．傑連力先生將於四月十一、十二日在多倫多市會議中心舉行——多元文化和商業貿易會議。

議程包括：

▲多元文化與加國的長期經濟發展：對策及展望
▲多元文化與國際貿易：挑戰及機會
▲多元文化與本地商業機會
▲成功例子：利用多元文化市場和資源
▲經濟網：擴大改良品種與服務

這次會議將把政府、商業與專業機構結合一起，加國總理將在會議閉幕酒會上致詞。

這次會議將令你成為加國經濟接棒隊的成員，欲知詳情，請與下列地址聯絡：

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Otto Jelinek
Standing Committee on Multiculturalism, November 26, 1985

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◇ Multiculturalism and international trade: challenges and opportunities.
◇ Multiculturalism and domestic business opportunities: tourism and hospitality, communications and high technology, small business development and investment opportunities.
◇ Success stories: taking advantage of multicultural markets and resources.
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Minister of State Multiculturalism Hon. Otto Jelinek　Le ministre d'État au Multiculturalisme L'honorable Otto Jelinek

Translation supplied by (insert publication name)

「點心」：分析海外華人婦女心態

蘇國雲譯

王穎似乎是一個擅於描寫無白無家的美籍亞洲人心態的導演，他的前作《尋人》如是，他的近作《點心》的主題很簡單，也很古舊，就是中國傳統文化中地位崇高的親情孝義，在《點心》裏就是譚氏與母女之間的點點情義和心意。可是這對母女卻並非居住於中華文化土壤的中陸、香港或台灣，而是生活於與中國文化風俗都大異其趣的現代西方都市——美國的三藩市。於是一個在早年移居美國，仍保持着傳統思想觀念、說着本土方言、業已是寡婦的母親，與其在美國土生土長，飽受美國思想文化薰陶的女兒在思想形態上便存在着一種難以言傳的分歧矛盾，故事的情節也就是依循着這矛盾的演化而伸展：究竟已年屆三十的女兒佳荣婷應否為取悅母親而與多年的男朋友結婚呢？或是應該自食其力，脫離母親獨立生活，全權支配自己的生活呢？可是她又如何面對離開孤苦伶仃的母親後所產生的罪疚感？佳荣婷就像很多華裔美籍的年青婦女一樣，正努力於彌補自立生活與中國大家庭觀念之間的鴻溝，這當中反映了一個關乎中華民族的生命力的問題，就是中國文化傳統如何能於一個截然不同的文化領域中延續及維持呢？劇如片中的佳荣婷，她感到處境為難不就是因為她還是認同自己為一個中國人嗎？

然而，一切的矛盾都源自一個"情"字，牽繫的是那種不因不大，難以言喻的母女之情，而對中國文化習俗那種樸素的愛則隱然在底下的情。

《點心》中有一個反覆出現的意象——佳荣婷在晚上為母親梳頭。梳理這三千煩惱絲是一個晚上的儀式，梳子沿着頭髮一下一下地滑過，莊重得像又一絲不苟，梳梳的是三十歲的女兒，被梳者是年過半百的母親，這當年的意象顯然並不隱晦，這單調的梳動象徵了母女二人之間難以啟齒的親昵、體諒與關懷，是中國人賴以傳情達意的文化符碼，王穎對這符碼的意義是肯定的，只因中國人不像洋人動輒都又摟又抱，事事也拿出來討論研究一番，我們講究的是含蓄婉約，輕易流露的都不被視作真情，所以當母女二人同枱吃飯，邊說邊談，佳荣婷的熱淚流下面頰，做母親的卻像是視而不見，無動於衷；我們明白母親為何這樣的反應冷淡，因佳荣婷已不再是需要依親擁入懷裏呵護安慰的小女孩，她已經三十歲了，是我們的傳統從中作梗，制止了這個動作的展示，因反正淚也總會乾的，而這情意只要是記在心上，也就是了。

像譚太這種早年從中國過隨多年未見的丈夫到美國謀生的中國婦女，現在都也垂垂老矣。打麻雀，喋喋不休的埋怨年青一代充塞着她們生活中大部份的時間，可是王穎並不厭惡這種中國婦女在年老時都必然染上的習慣，他認識到這當中自有其力量及存在價值，所以他寫這群婦女，是帶着體諒與尊敬的。

而這種婦女都很重視婚姻，可說是她們一生的目標。佳荣婷與母親之間的矛盾也源於此。當佳荣婷拎着行李準備遷出舊居與女朋友同住時，母親只是冷淡地目送她離去。她丈夫的兄弟譚叔叔說明她的心境，因而感嘆道："你希望她結婚，而不願意她離開你。"譚太太緩緩答道："我只是在盡做母親的責任。"傳統觀念中孝順女兒的定義就是這樣，只有在出嫁後，才可以明正言順的離開家庭。

因為家庭就是家庭，女兒只可以從一個父母兄弟的家庭遷移到一個丈夫與妻子相敬如賓的家庭。這當中沒有折衷的辦法。我們中國人的婚姻說的是可靠的"歸宿"，西洋人說的是"愛情"，在"歸宿"與"愛情"之間，究竟應如何取捨？

飾演人是王穎的妻子、《點心》主角。

[illegible]

多交往再選擇

林華

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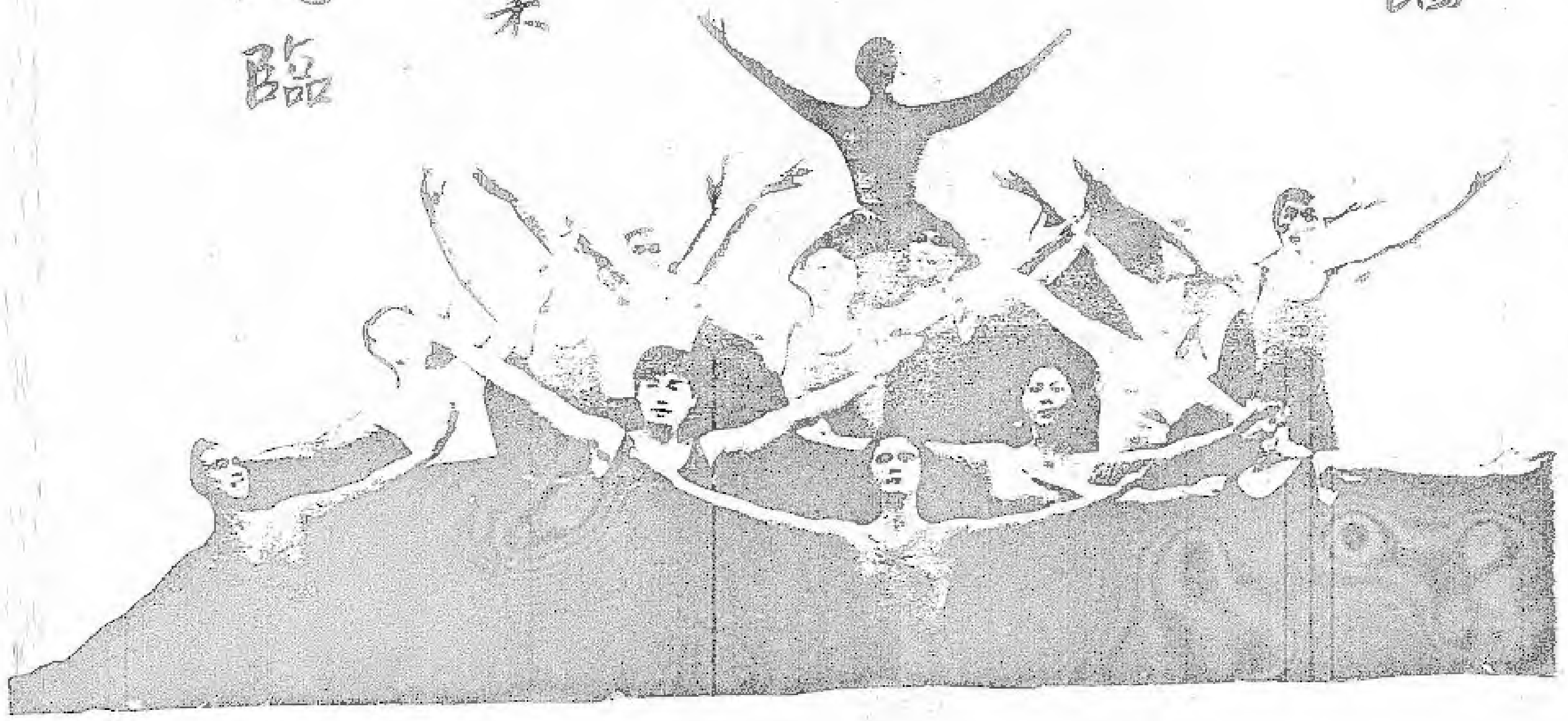

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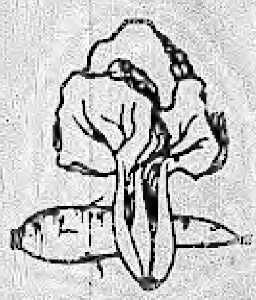

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Echoes of Yesterdays (20th in the series)

by Hsu Jing-pei
(translated by Mai Po)

Chapter XVI.
THE DOOR THAT DID NOT ANSWER

It was not until the wee hour before dawn that I finally fell asleep. When I woke up, it was already lunch time. I hurried to my mother's room. Only then did I learn that cousin Kuo-ping had already left. Cousin Vee accompanied him on the same boat to return to her school.

Now I had another secret that I dared not discuss with anyone! I non-chalantly dropped a remark, "Cousin Vee and cousin Kuo-ping are born a matching pair." "Uh!" my mother snorted as if she hadn't noticed what I meant. "Vee had decided to leave today. Your cousin Kuo-ping was very much concerned about your brother. He said that he was going to look for him. That was why he also left today."

That shameful liar! I clearly heard him say, "I wouldn't look for him." Then why did he lie to my mother? It was clear as day light to me that he left because he wanted to have cousin Vee's company. His promise to my mother to look for my brother was nothing but a sham to get credit that he did not deserve. I at once realized cousin Kuo-ping was a person that couldn't be relied on. Then I hinted, "Mommy, don't you think cousin Vee and cousin Kuo-ping would make a fitting couple?" "Who needs you as a go-between in this modern age?" my mother laughingly replied. Why was mother so happy today? Ordinarily, she would never deem it worthy of a reply to such an idle query. But she continued, "Your cousin Kuo-ping is a romantic rogue, just like his father. Your brother used to describe him as 'wet paint' that sticks to all those who wear skirts!" I was caught short by mother's description of cousin Kuo-ping. I still could remember how lovingly he looked at cousin Vee. It might be that he had really fallen in love this time. I could still see how he pointed at cousin Vee's nose, so naturally, so ever lightly, and with such smooth, titillating phrases! His 'wet paint' technique must have pointed at countless other cute little noses before.

I went to say goodbye to my uncle the next day. He was lying in bed, and looked like he was improving. He was sitting in a chair in the living room, and was wearing a pair of slippers. How was I to know that was the last time I said goodbye to him.

I returned home for the summer holidays earlier than usual, and managed to travel with Uncle Jen. An hour before I arrived, my uncle breathed his last breath. It was a very hot summer. Buckets and buckets of cold water were placed under my uncle's death bed, and the curtains were pulled wide open, so as to keep the room as cool as possible.

Cousin Vee was still in school, and a telegram had been sent to her. But it was impossible for her to get home that night. Because of the unusual heat, elders of the family decided to take care of the dead first, and my uncle was to be buried without waiting for cousin Vee's return.

My sister, who graduated that summer and had already secured an employment, did not return. I was the only one of the second generation at home. It was I and my aunty who picked up the body of my uncle to put him in the coffin. My aunty cried copiously, blaming herself for not being able to bear him a son, and not even a daughter, to accompany his coffin to his final resting place.

My mother dragged her to the living room, but my aunty still cried until she almost lost her voice, "I never had a good night's sleep since I married him," she said as she was drying her tears, "I was hoping that he might recover. Now all my troubles had gone to naught."

"It is fate whether one is alive or dead," my mother said, "There are a thousand things awaiting you. You would ruin yourself if you let yourself overcome by sorrow."

"Let his daughter manage the details," my aunty said to my mother while drying her eyes, "I haven't slept for days and nights. Will you kindly look after the guests for me? My room is in such utter disorder. I should like to lie down to take a little rest." Then she held her forehead with both her hands, "Oh my headache is killing me!"

"Hurry on and take some rest." There are a thousand and one details to attend to tomorrow. I shall look after all callers." My mother pulled my aunt up from her chair and sent her off towards her room.

The Chinese Community (Ottawa) Building Corporation Statement of Income and Deficit for the year ended June 30, 1985

	1985	1984
REVENUE		
Apartment rent	$146,105	$133,919
CMHC subsidy — note 2	196,620	197,166
OCHAP subsidy	29,808	28,826
Parking	2,600	2,425
Hall rental	160	325
Administration fee	486	486
Coin wash	1,079	1,325
	376,858	364,475
GENERAL AND ADMINISTRATIVE EXPENSES		
Salaries, benefits and fees (net)	16,019	14,382
Mortgage interest	265,444	265,843
Interest and bank charges	200	42
Heat	8,686	7,756
Light	8,003	8,792
Municipal taxes	35,693	33,542
Telephone	1,855	2,112
Repair and maintenance	17,475	11,425
Insurance	2,912	2,782
Water	4,237	3,394
Legal, audit and accounting	2,479	2,800
Miscellaneous	1,726	814
Bad debt expense	2,610	—
Depreciation — building	2,768	2,022
— equipment	7,000	3,000
	377,107	358,706
Net income (loss)	(249)	5,769
Deficit at beginning of year	12,821	18,390
Add:		
Reduction in OCHAP subsidy re income or prior fiscal year	1,103	—
	13,724	18,390
Deficit at end of year	$13,973	$12,621

More Effort Required by Ottawa Police to Recruit Visible Minorities

By Andrew Lam

Ottawa, March, 1986 — In a recent meeting between the Ottawa Police Commission and the City of Ottawa Advisory Committee on Visible Minorities, the issue of minority representation in the Ottawa Police Force was again discussed. The meeting was initiated by the Mayor of Ottawa, Mr. Jim Durrell.

The meeting was marked for its frankness and willingness of the Police Commission to make progress in the area of minority representation. It was noted in the meeting that there has been positive developments in the following areas:

1. **Recruitment of Visible Minorities, an Outreach Program**

The Ottawa Police officials indicated that the program has been underway for approximately the last seven years, during which time numerous talks (almost over one hundred) were given to a variety of community groups, ESL students, etc. regarding making policing a career. Moreover, advertisements were placed in numerous places e.g. local Chinese newspapers, at displays and exhibitions, multicultural fairs and festivals — in order to attract minorities.

Additionally, about two hundred tours a year to the Police Station — half a dozen being for ESL classes alone, as well as talking to a variety of young people occur in order to make policing a career. Altogether, the outreach program is a systematic one, and has resulted in more applicants to join the Force more than ever. Approximately 4500 candidates have applied to join the Force since 1982, with only about 13 being hired.

2. **Testing**

Continuing efforts are being made to make the battery of tests normally used to evaluate potential new recruits to the Force — to be free of cultural bias. It was revealed that discussions were also taking place with the Association of Chiefs of Police in this regard; as a result a national study is currently being undertaken. In Ottawa, as Deputy Chief Flanagan indicated: "We have removed what we thought was culture bias."

3. **Physical Testing**

The fitness testing at the University of Ottawa is now made commensurate with the recent height and weight reductions to accommodate for potentially smaller candidates who may come from visible minority backgrounds.

4. **Wearing of Turbans**

Deputy Chief Flanagan indicated that any Sikh hired by the Ottawa Police would be allowed to wear his turban and keep his beard. "We would be prepared to accept a Sikh if a qualified candidate applied to join the Force." (No doubt this is to be confirmed with the Ottawa Police Commission.)

5. **Multilingual Pool**

The Ottawa Police Force generally has access to proficiency among its staff in some of the following language areas: Arabic, Dutch, Hungarian, Cantonese/Mandarin, German, Romanian — as well as English and French. It is noted, however, that this proficiency does not extend to front line police officers.

6. **Intercultural Training**

A Police-Community Intercultural training course is currently underway; it is indicated that this is the third such training course in which the Ottawa Police has participated. At present, the training is done primarily by the Police. It is felt that such training, because of its usefulness, could be an ongoing exercise.

However, it was noted by the Advisory Committee that the following areas are either still lacking or require improvements:

1. **Affirmative Action**

No affirmative action program as such exists in the Ottawa Police Force. It was further indicated that it is not the intention of the Ottawa Police Force, in view of their other commitments, to train minorities in order to make them suitable to join the Force. Some members of the Committee and community leaders present indicated nevertheless that this be considered, in view of the Force's expressed eagerness to hire qualified visible minorities.

2. **Entry Qualifications**

It appears that the Ottawa Police Force is more likely to accept highly qualified candidates, preferably those with university degrees.

3. **Perception**

It was indicated that among some visible minority communities the Ottawa Police appears to be insincere in hiring visible minorities.

4. **Policy Statement**

The Ottawa Police Force does not have a formal policy statement, one similar to that of the Calgary Police Force — which would indicate the Force's willingness, as this medium normally affords, unequivocal commitment in Ottawa to our multicultural, multiracial community.

Other concerns were raised, primarily those relating to the recent recruitment drive by the Ottawa Police in which, as alleged in the press that out of 40 minorities who applied to join only four made it to the selection process — and none was fully selected. The Police officials corrected this information by indicating that only 21 Southeast Asians applied and of the four shortlisted, their failure stemmed from a number of reasons including poor eyesight or factors affecting their potential socialization into the Police Force. It was also indicated that while the "seven recommendations" stemming from the "Police Blueprint for the Future" documents have not been implemented locally, they were currently being considered at the national level by the Association of Chiefs of Police and will, in the near future, be the basis for strategic ameliorative action affecting minorities.

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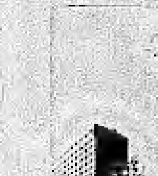
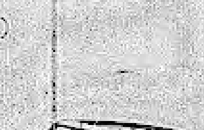
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Out of my mind

Rev. Wan is the senior minister of the Chinese United Church of Ottawa. This is his regular column for the Chinese Canadian Community News. Originally from Singapore, Rev. Wan is a well-respected church and community leader...EDITOR'S NOTE.

William Wan

Poverty and Filial Piety

The poor has always been with us. But in recent times, they make the news because of municipal action to cut back subsidies. Very few of us know too much about the plight of the urban poor in our city because many of us are middle-class suburbanites. Even fewer of us know that numbered among the poor are the elderly Chinese who are completely neglected by their kins.

I have personal knowledge of at least three such cases. In one case the lady was sponsored into the country by the son, who very soon after completely forsook her. She has been left to eke out a living all by herself without even a visit from her son or daughter-in-law. Until recently, she actually lived in a rundown attic with cockroaches eating out of her pots and pans! I saw them with my own eyes!

In another case, the family arrived from Vietnam as refugees. They settled into subsidized housing. Unfortunately the father suffered a serious stroke and was partially paralysed. Soon after he was returned from the hospital, the children moved out with their spouses. They ceased all contributions to the parents. When a request was made for help by the parents, they rudely replied: "Don't bother us. We have our commitments. Look to the government. It will look after you!!" Thus the aged parents are left to pay the rent, all the bills and survive on the meagre amount from the monthly supplement they receive. I know for a fact that they have less than $150.00 a month for food after paying all the bills!

It is clear that in some of these cases, filial piety is unheard of. It is a common saying of the sages that of a hundred virtues, filial piety should be the first. It is one of the mainsprings of our resilience as a people. There are probably more anecdotes about filial piety in our folk literature than any other subject.

During the reign of the legendary emperor Yao, a certain Shun was rewarded with the hand of the princess in marriage because of his filial piety to his stepmother who was cruel to him. In the Zhou Dynasty, there was a man called Tan Zi whose parents were suffering from an eye disease. They could only be cured by drinking a large quantity of deer's milk. Because of their poverty, they could afford none. Tan Zi, out of his love for his parents, braved all dangers and disguised himself as a deer so as to find the needed milk.

Among the disciples of Co.fucius, many are remembered for their filial piety. Zhong Yu, (also known as Zi Lu), for instance, was extremely poor. However, his hard work and intelligence rewarded him. He became a government official in the state of Chu. Unfortunately, by that time, his parents passed away. It is said that Zhong often uttered in deep regrets: "Although I am now living a luxurious life, I am not able to take care of my parents as before".

One can go on ad infinitum. The point is already made. There is no reason for any Chinese to know nothing about filial piety. It has always been the glorious practice of our people to look after our own kilt and kin. According to Confucius, support of parents must be accompanied by a "feeling of love and respect". It is the inner feelings of affection that distinguishes human filial piety from the support of "dogs" and horses given to their masters. (Analects 2:7)

The virtue of filial piety, however, is not the monopoly of the Chinese culture. The Jewish people are a cohesive people precisely because of their relationship to their parents. In their sacred law it is written "Honour your father and mother, that you may have a long, good life in the land the Lord your God will give you" (Ex. 20:12). During one period in their history, this law was strictly enforced. A stubborn and rebellious son who is disobedient to his parents was liable to be stoned to death! (Deut. 21:18-21).

Christians who know their Bible know that filial piety is part of their faith. Children are to obey their parents (Eph. 6:1-3). Moreover, there is a teaching which states clearly that "...anyone who doesn't provide for his own relatives when they need help, especially those living in his own family, has no right to say he is a Christian. He is worse than an unbeliever" (I Tim 5:8).

Honouring our parents, love and respect for them, supporting them — call it what you will — this is a universal virtue. We abandon them to our cultural destruction. If there is any universal disgrace in human relationships, neglecting our own parents must stand out as the most abominable of them all.

Family Life Changed in Modern China

By Lynne Quon

In feudal China, a woman learnt to obey, first her father, then her husband after marriage, and finally her sons after her husband's death. This life was described during a seminar entitled "Family Life in China," which was sponsored by the Society for the Better Understanding of China. The seminar was presented on March 7, 1986, at the University of Ottawa.

"The Chinese woman was economically dependent on her family," said Fan Yuhua, who is from Beijing's All-China Women's Federation, now in Women's Studies at the University of Ottawa. "In the household, the males were the wage-earners, and the women had no say."

Another panelist, Duan Guohui, said that once married, a woman became part of her husband's family. She stayed married for the rest of her life, in a marriage that was unbroken even after the death of her husband.

"If she was dissatisfied," said Duan Guohui, "she was advised to stay and tolerate the situation to preserve family unity with her self-sacrifice and resignation to fate."

If the wife left her husband, her status in the community was ruined.

"She could not take the children, especially the sons, who belonged to the husband's family. She had no share in family property."

On the other hand, said Duan Guohui, if the husband was dissatisfied, he could take another wife or buy a concubine, if he was rich enough. As a result, divorce was rare.

The panelists said that the situation has changed for women in China today.

After the People's Republic of China was formed in 1949, the first law that it passed was the marriage law of 1950.

"This law ensured monogamy by prohibiting the taking of concubines and multiple wives," said Huang Dongdong of Wuhan University, now studying law at the University of Ottawa. "It ensured equality between men and women."

"Women today enjoy freedom of marriage and divorce," continued Duan Guohui.

Even if divorce is allowed, she said, people still expect to stay married for life. When a divorce is planned, the couple has to go through a mediation process in which friends, fellow workers and others try to bring the husband and wife back together.

"The divorce rate is rising," said Duan Guohui, "but it is not as high as in Western society."

She said that reasons given for divorce include loss of affection, abuse, adultery, and tension between mother and daughter-in-law. She said that sometimes the birth of a daughter could lead to trouble and abuse of the new mother.

"After a divorce, the wife usually takes the children, but the husband has to help pay the expenses of the children. The husband has the responsibility of helping to bring up and educate his children."

She said that there is some public tolerance of divorce, but that the social resistance against it is still present. Divorce means the break-up of a family, which is given prime importance in Chinese society.

"In the old days, the family lived together in a big courtyard," said Xia Ying-Qi from the Beijing Institute of Technology, now studying mechanical engineering at the University of Ottawa. "Today, even if they live far away from one another, family members keep in touch. When brothers and sisters get married, they still consider themselves to be in the same family."

He said that it is common for the old and young generations of the same family to live together.

"The advantages are that the old are not lonely, and the young have someone to take care of their children."

Both Duan Guohui, 30, and Fan Yuhua, 28, are single and live with their parents in China.

This is common in China, said the panelists, unlike in the West, where adult children want to move out of the family home. The government is encouraging people to postpone marriage, said Duan Guohui, to reduce the birth rate. The law states that women may marry after the age of 20, and men may do so after the age of 22.

"The average age at marriage is 22," said Duan Guohui. "Those with higher education marry after the age of 25, when they finish their education. Workers and those in the country-side marry at an earlier age."

Fan Yuhua said that in the country-side, where the number of ways to meet persons of the opposite sex are limited, arranged marriages are common.

"Of those who are married, 60 to 70 per cent met through a go-between," she said.

After marriage, according to the law, each couple may have only one child.

"Couples with one child get monthly allowances from their work units, until the child reaches the age of 14," said Duan Guohui. "The mothers enjoy six months of paid maternity leave."

But if the parents decide to keep a second child, they have to pay back the benefits that they have received for the first.

"The only child is healthier and more intelligent," said Fan Yuhua, "but does tend to be spoiled by over-indulgent, protective parents and grandparents."

The solution, said Xia Ying-Qi, is to send the children to kindergarten, where they can learn to share.

Another problem is female infanticide, as baby girls are killed so that the parents may try again for a baby boy. This arises out of the traditional idea that sons are more valuable than daughters.

Despite the problems, government figures show that population growth in China has slowed down from 26 per 1,000 in 1970 to 14 per 1,000 in 1981. As a result, there have been 70 million fewer births in this period than if the old rate had continued.

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Chinese School Parents appeal for fund to aid prevention of school closure

By Andrew Lam

Ottawa, March 18, 1986 — Some parents of the Ottawa Chinese Language School have started a campaign to help raise funds to aid the Fisher Park Residents' Association in its litigation against the Ottawa Board of Education for the closure of the Fisher Park High School. The parents, Professor To-Yat Cheung, Mr. Shing Lee and Mrs. Connie Ng, said that it is in the interest of all those desiring the continuation of the Ottawa Chinese Language School programme in the High School of Commerce that Fisher Park parents succeed in their court case.

Earlier, the Fisher Park Residents' Association obtained a court injunction preventing the further closure of any school in the Ottawa Board of Education system. This includes the High School of Commerce, which is where the Ottawa Chinese Language School is currently accommodated.

If the court ruled that the school closure procedure by the Ottawa Board of Education was invalid, then not only Fisher Park High School, but all other schools in the system will be reprieved from closure until proper procedure is established to again review which school in the Ottawa Board system would be destined for closure, if any.

The Fisher Park Residents' Association has so far spent many thousands of dollars in legal fee. Parents Associations of both Sir John. A. MacDonald and High School of Commerce have already been working to raise more fund to support Fisher Park's fight.

According to the concerned parents of the Ottawa Chinese Language School, they too are hoping to help raise funds for Fisher Park. If Fisher Park wins, the High School of Commerce and the Ottawa Chinese Language School would also stand to gain.

In addition, a wider base of support would be a tremendous morale boost to the parents and friends of Fisher Park High School.

The Chinese Community Association of Ottawa and the chinese Canadian Community News meanwhile, continue to pledge full support to any effort made by the Ottawa Chinese Language School to have its programme continued uninterrupted in the High School of Commerce.

Anyone wishing to make a donation for the cause of the parents of the Chinese school is welcomed to complete the following form, or make a donation in person to the box kept in the office of the Ottawa Chinese Language School on April 12, 1986:

Donation Form For Keeping High School of Commerce Open

Please deposit contribution into the box kept in the office of the Ottawa Chinese Language School between 9:30 a.m. and 1:00 p.m., 12th April 1986 or make cheque payable and mail to:

Professor To-yat Cheung, in trust
6430 Sugar Creek Way
Orleans, Ontario K1C 1Y2

Name: Mr./Mrs./Ms.__________

Address:__________

__________ POSTAL CODE__________

AMOUNT: $__________ DATE:__________

Receipt will be provided upon request.

For information, please call in the evenings:
Professor To-yat Cheung (824-7289), Mr. Shing Lee (836-5180) or Mrs. Connie Ng (726-0109).

Lest We Forget

In an annual demonstration of a traditional value held dearly by the Chinese people, the Chinese Association of Ottawa was out visiting the elderly on March 8, 1986. Four Directors of the Association, along with the General Manager, Mr. David Lok, set out from the Chinese Community Building early in the morning for the visit. The four Directors were George Liang, Anna Chiu, Lin-Yock Hum and Andrew Lam.

The destinations of the visit were various nursing homes and hospitals in Ottawa where there were Chinese elders staying. The visiting team brought with them gifts of money and food for the seniors.

Everywhere that they visited, the Chinese elders showed that they appreciated the visit. Some were obviously reluctant to bid farewell to the visitors from the Chinese Community Association.

Although it can not be done more frequently, the visit was a reminder that we do respect and care about our elders, who in turn would realize that they are certainly still very much part of the community.

The following were some of the elders who were visited by the Chinese Community Association team: Mrs. Yet-Ching Chow, Mrs. Bak-Lin Wong, Mr. Yue, Mr. Ernie Eng, Mrs. Shek-Yuen Wong, Mrs. May Tam, Mrs. Gan Leung, Mrs. Yau-Kam Mak, Mr. Sau-Cheuk Wong, Mrs. N. Chow, Mr. Kenneth Tom, Mr. Chung Mah, Mr. Henry Toye, and Mr. Sidney Hsu.

One of the Chinese elders receiving gifts from the Directors of Chinese Community Association. From left to right: Mrs. Lin-Yock Hum, Mr. Andrew Lam, Mrs. Anna Chiu.

Letter to the editor

Dear Friends and Neighbours in the Chinese community,

I am sure you were as happy as we were to hear that the Ottawa Board of Education has postponed closing the High School of Commerce until a decision has been handed down in the Supreme Court of Ontario regarding the Fisher Park injunction. You will recall that the Chairman of the Board of Education, Bill Gowling, stated that the Board would not proceed with closing Sir John A. MacDonald or Commerce because the process used to close those schools was the same as that applied to Fisher Park. And the legality of that process is what we have challenged in the courts.

For the present we are at least sure that we can all carry on with our community and educational activities in 1986 at Commerce and Fisher Park. I can also tell you that we have hired one of the best attornies in Ottawa, Keneth Radnoff, and we feel that our case is very strong.

Fisher Park and Commerce are both in the central zone; we have the same elected Trustees to represent us and we do feel very keenly that this section of the city has been dealt a heavy blow by the closure decision. We feel too that we ought to stand together with our neighbours at Commerce and work through our communities for a common end.

Our litigation has so far cost us many thousands of dollars, virtually all of which has been paid by members of the immediate Fisher Park Area. Friends at Sir John A. are working to raise money too. But since in the end if we win, our neighbours will gain as well, I am asking you to support us with your good will and with financial aid to see the case through.

Would you kindly appeal on our behalf to your community. Contributions may be sent directly to the Fisher Park Residents' Association, Incorporated at the above address. All contributions will be kept in strict confidence if confidence is requested.

Should you wish to discuss further the issues confronting us both, you may reach me in the evenings at 722-0422 or Mrs. Marianne Kim during the day at 722-1633.

Brian Salley
President
The Fisher Park Residents'
Association, Incorporated
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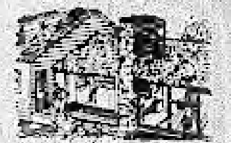

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Chinese Community Association of Ottawa Election of Board of Directors Nomination Notice

ELECTION DATE: Sunday, June 15, 1986

ELECTION TIME: noon to 8:00 p.m.

LOCATION: Chinese Community Building, 80 Florence St., Ottawa

CONDITIONS: A candidate for the Director of the Board must:
(1) be a permanent resident of Canada of Chinese origin;
(2) be a resident of the National Capital region for the past 12 months or longer;
(3) be age 18 or older;
(4) have no criminal records;
(5) personally sign the Nomination Form;
(6) be approved by the Election Committee.

All nominations should be made by completing the Official Nomination and Acceptance Form and mail or deliver to:

Election Committee
Chinese Community Association of Ottawa
80 Florence Street, Ottawa, K1R 7W6

Nomination must be received by Tuesday, May 20, 1986, 5 p.m.

Each person may nominate up to two candidates.

加京中華會館一九八六年改選提名接納表格

ELECTION COMMITTEE
CHINESE COMMUNITY ASSOCIATION OF OTTAWA
80 FLORENCE STREET, OTTAWA, ONTARIO

候選人姓名 NAME: ______ 提名人 NOMINATED BY: ______
職業 OCCUPATION ______ 地址 ADDRESS: ______
地址 ADDRESS: ______ 電話 TELEPHONE: ______
電話 TELEPHONE: ______

本人具備中華會館理事候選人各項資格，並同意接納提名。

I satisfy all the requirements for a candidate as Director of the Chinese Community Association of Ottawa and hereby accept the nomination

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歡迎惠顧！

CCAO Women's Auxiliary Club to hold Charity Concert

The Chinese Community Association of Ottawa Women's Auxiliary Club will again be holding its annual charity concert to commemorate Mother's Day. The concert will take place at 8:00 p.m., on Saturday, May 24, 1986 in the Alumni Theatre A of Carleton University.

As usual, the Women's Auxiliary Club will be presenting a distinguished program to the audience. This year, there will be a Chinese group from Washington, D.C.

The music group from the United States is called the Tung Sing Chinese Choir, which is "Innocent Heart" Choir in English. The Choir is famous for its performance at the last Inaugural Ceremony of President Ronald Reagan. The songs of the Choir also have been recorded by the Voice of America and broadcasted throughout Southeast Asia.

Anyone wishing to purchase the tickets may do so through any member of the Women's Auxiliary Club, or through Mr. David Lok at 232-8403. The proceeds of the Charity Concert will go towards supporting the work of the Yet Keen Chinese Seniors Health Club.

Taipei Youth spring tour to hold performance in Ottawa

Ottawa, March 22, 1986 — The Taipei Youth Spring Tour, a cultural group from Taiwan will be touring the U.S. and Canada in the spring of 1986. It will hold a performance in Ottawa on Thursday, April 17, 1986 at 7:00 p.m. to be staged in the Auditorium of the Ottawa High School of Commerce.

The troupe consists of top-flight performing arts students from Taiwan. Audience will be assured of a first class performance in Chinese dances, songs, kung-fu and costume show. The price is also right at $3.00 each.

Highlights of the performance will include Dagger Dancing, Garments of Dynasties, Tomb-Sweeping Day, Dragon-Boat Festival and Moon Festival Dances.

The Taipei Youth Mission consists of 15 members selected from 81 colleges in Taiwan. Although their backgrounds and majors vary, they share the same Chinese heritage. They are a good sample of Chinese youth — idealistic, energetic, and struggling for an even better tomorrow.

The show is sponsored jointly by the Chinese Cultural Society of Ottawa and the Alumni Association of Taiwan Universities and Colleges. Tickets can be obtained from the following locations: Chinese Community Building (80 Florence Street; 232-8403), Wa Kiu Foods (713 Somerset Street West; 235-3134); and Travel Ease (294 Albert Street; 703 Somerset Street West; 232-3591 or 238-2711).

Famed Film 'Dim Sum' to be shown in Towne Cinema

On Wednesday, April 9, the acclaimed Chinese American movie 'Dim Sum' will again be shown in Ottawa. It will take place at 9:30 p.m. in Towne Cinema, on 5 Beechwood Avenue (at the Vanier Parkway).

Dim Sum in Chinese means "a little bit of heart", which is also the subtitle of this movie. This is a movie about three Chinese Americans in a tightly-knit family.

The mother, Mrs. Tam, comes to believe that she will die in the coming year, as she was told by a fortune teller. She thus feels a need to step up her efforts to get her daughter married. As she carries out her efforts, a variety of other schemes interact with hers, resulting in a warm and funny film that will warm the audience.

The movie is the work of Wayne Wang, who already became famous earlier with his 'Chan Is Missing'.

Wang says he thought about making his second film after walking into a Chinese home in San Francisco and seeing there a row of shoes inside the door belonging to the inhabitants, thus reminding him of the Asian custom in demonstrating reverence for the home and its separateness from the outside world.

Dim Sum's theme is the accommodation, if not the actual clash, of cultures — East and West, Chinese and American. Old values, family values intrude, but there is no tension in it.

For Wang it is enough that the differences, and the pressures be exposed. Dim Sum moves leisurely between the cultures, stepping outside only briefly to visit Uncle Sam's bar, or pickup point outside the airport.

This is a film well worth seeing. Many will undoubtedly laugh and nod a knowing 'I have seen this happen in my home' while watching the film.

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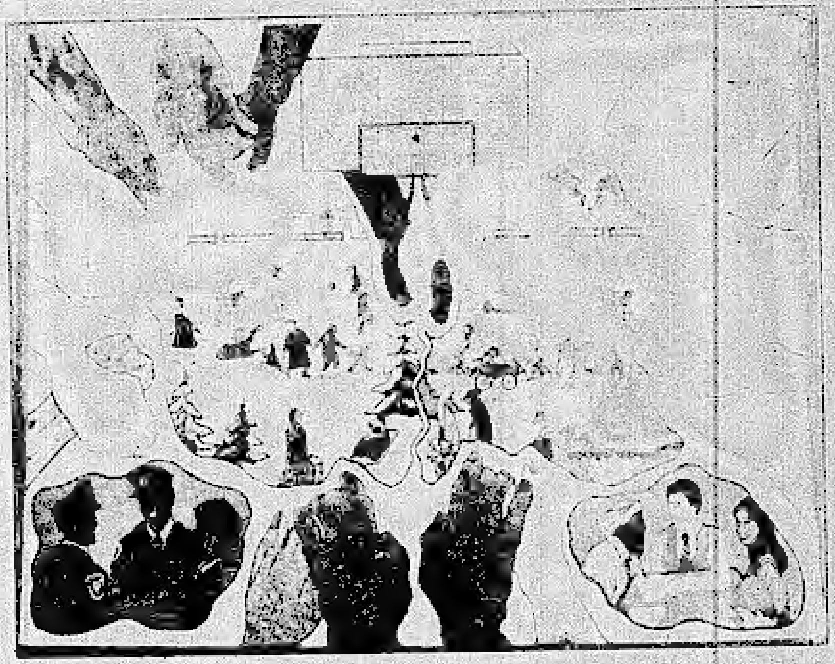
CCAO to award 1st prize to junior category winner of multicultural Ottawa Poster Contest



Winning multi-cultural poster focuses on activities on the Rideau Canal

OTTAWA, March 22, 1986 — City Hall, through its Advisory Committee on Visible Minorities, ran a Multicultural Ottawa Poster contest. Over 100 entries were received, many of an extremely high artistic quality.

The competition was open to the general public, and many schools in the Ottawa and Carleton boards of education participated. The intention was to sensitize everyone of our multicultural, multiracial population in the city.

The task of the judges was an extremely difficult one in choosing the winning posters which best combined multicultural and aesthetic elements. On February 17, 1986, the Advisory Committee on Visible Minorities met to confirm the winners.

The winning entries are as follows:

Open Category:
- Janet Kaponicin, Grand Prize Winner ($400)
- Joyce Geleynse, Second ($200)
- Peter Fortey, Third ($100)
- Chris Jones, Fourth ($50)

Junior Category, under 16 years:
- Michael Noble, First ($100)
- Ellston Wong, Second ($50)
- Marc Kearney, Third ($50)
- Jennifer Brouse, Fourth ($50)
- Mary Ellen Reed, Fifth ($50)

The Grand Prize winning entry will be used by the City as the basis for a mass-produced Multicultural Ottawa Poster. The first prize of the Junior Category will be awarded by the Chinese Community Association of Ottawa, as part of its effort to provide multiculturalism in Canada.

Janet Kaponicin, an Algonquin Indian, says: "My poster speaks for itself in terms of highlighting people of various cultures at work and play in Ottawa." The clasped hands constructed of birch bark "represent the ideal of unity among all people; positioned as they are in a circle, they represent the wholeness of life. This wholeness includes not only people of various cultures but also other elements of nature which, of course, are essential to our survival...The various natural shades of brown represent the natural diversity of people."

Michael Noble, a student at Canterbury High School, says his first prize entry (Junior Category) reflects "my conception of multiculturalism as the acceptance of all races in the community...my form matches the content, and the naive child-like drawing parallels the child's innocence and hope for idealism. The controlled serious drawing parallels the adult development and acceptance of roles. The rose in the picture affirms life and the symbolism of how it progresses"; the Native Indian in the far left juxtaposed with the old woman reflects the historical evolution of Canadian society.

It is intended for the posters to be displayed at a ceremony at City Hall. Mayor Jim Durrell will be asked to present the grand prize provided by the City — which will take place on April 8 from 5:00 to 6:30 p.m. Representatives of the various ethnocultural organizations providing the subsidiary prizes — will present the other awards.

Youth News

Track and Field — A track and field team is ready to be formed by the Ottawa Chinese Community Youth Club. This is an excellent opportunity for those wishing to upgrade their fitness. It also befits the Year of the Tiger. Many Chinese Canadian youth train on their own, or represent their school teams. This is the time for them to come out to represent the Chinese team of Ottawa. Regardless of whether you are a beginner or expert, it will be an excellent chance to meet other Chinese athletes. The first meeting will be at 7:30 p.m., Friday, April 7, 1986, in the Ottawa Chinese Community Building at 80 Florence Street. For more information please call Tony Fan at 594-3611, or Vitus So at 729-5927.

Kung Fu Class News — Master Kim Lee is still looking for more youngsters to become future martial art practitioners. Mr. Lee has been teaching Shalin style kung fu every Tuesday and Thursday night for the past year and a half. The Ottawa Chinese Community Youth Club is planning to expand the present enrolment in the coming spring. Classes are held at 7:30 p.m. on every Tuesday and Thursday night in the Chinese Community Building at 80 Florence Street. For more information contact Master Kim Lee at 563-4655.

Volunteers Needed — The Ottawa Chinese Community Youth Club is constantly on the lookout for more volunteers to work with the present executives in many of their activities. The Club welcomes anyone regardless of whether you can speak Chinese or not. Interested persons please contact the Club Secretary Joe Doran at 745-9363.

Lion Dance Practice — The famous Ottawa Chinese Community Lion Dance Troupe is continuing its practices throughout this spring. A new lion set has been recently purchased by the Chinese Community Association of Ottawa. Another set has also been on loan by Mr. Ricky Ng of the Yantze Restaurant. Newcomers are welcome to call Vitus So at 729-5927.

Badminton Practice — Badminton games for young people continue to be available on every Tuesday, Thursday and Friday from 5:00 - 7:30 p.m. for this season. Please call 594-3611 for scheduling.

New Flag for Youth Club — A new flag is now available to the Ottawa Chinese Community Youth Club. It was designed by the Club's Publication Director Howard Kwang, made in Hong Kong, and brought back by the Public Relations Director Vitus So upon his return from a recent trip to Hong Kong.

CHINA

Economic crime increases

PEKING — Economic crime is on the rise in China despite a major crackdown on swindling, smuggling and illegal foreign exchange dealing, the official Xinhua News Agency said Wednesday. The procurator general of the Supreme People's Procuratorate said Chinese prosecutors investigated more than 28,000 economic offences last year, a rise of almost 30 per cent from 1984.

Singapore hit by job losses

A total of 96,000 jobs were lost in Singapore in 1985 as the island state's economy contracted by 1.8 per cent, the Government's annual economic survey reports.

The figures are worse than previous estimates. Before the publication of the economic survey, the official estimate of the contraction in 1985 gross domestic product was 1.7 per cent. The number of jobs lost had been put at 90,200.

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慕道研經：每主日上午十時半　家庭聚會：每月第三星期四晚
交誼活動：每主日崇拜後開始　青年團契：每月二四星期五晚
睦鄰康樂活動　每主日下午二時至四時

Multicultural groups across Ontario receive more than $320,000 for special programs

More than $320,000 in Ministry of Citizenship and Culture program grants will enable 24 multicultural groups across Ontario to undertake special projects and improve their management capabilities.

Grant recipients represent a wide range of ethnocultural groups and geographic locations in Ontario. "The strength and scope of Ontario's multicultural communities are clearly visible in the wide range of programs and projects these grants will make possible," Minister of Citizenship and Culture, Dr. Lily Munro said. "These projects attest to the initiative and imagination of our multicultural population."

Grants will be used for such projects as purchasing automation equipment, organizing leadership seminars and producing multicultural publications.

The grants include:

— $24,980 to the Black Secretariat in Toronto to provide leadership seminars designed to improve the effectiveness of organizations serving Metro Toronto's Black community.

— $22,900 to the Chinese Interpreter and Information Services of Toronto, to assist it in the development and implementation of its Community Relations '86 Project.

— $32,326 to the London Cross Cultural Learner Centre to offer cross cultural training workshops in a number of communities in Ontario.

Program grants are part of the Ministry's ongoing efforts to carry out its mandate by encouraging community excellence. "These grants are an important part of the Ministry's commitment to fostering cultural retention and sharing among Ontario's multicultural communities," Dr. Munro added.

Sub Committee on Visible Minorities Created by City of Ottawa

At a recent meeting of the City of Ottawa Advisory Committee on Visible Minorities, five subcommittees have been formalized. It is intended for each subcommittee to draw its membership from the community as well as from the full Committee so as to enhance the overall work of the Committee.

The five subcommittees are:

1. **Employment Equity**
   Chaired by Committee member Dunstan Chicanot, this subcommittee will look at all aspects of employment equity concerns, especially the current Task Force being established by the Corporation to review and monitor developments re the Employment Systems Review already undertaken by the Corporation.
2. **Ottawa Multicultural Centre**
   This subcommittee, chaired by former Vice-Chairperson Lawrence Greenspon, will form the basis of the Task Force requested by Council that it be established. The nucleus of the Task Force derives from the Advisory Committee and the Office of Equal Opportunity. It is intended for others in the ethno-racial community to be invited to join the Task Force. The full Committee will monitor closely the Task Force's activities, especially in revamping the original Ottawa Multicultural Centre draft document and incorporating the community's suggestions in it.
3. **Multiculturalism Policy**
   Chaired by Committee member Suzing Hum, this subcommittee, like the others, will include community representatives, especially those with organizational experience to enhance the Corporation's first response to the Multiculturalism Policy adopted by Council in March 1985. It should be noted that it was at the request of Council that this should be done. This subcommittee will take the lead in monitoring the implementation of the Policy on a regular basis.
4. **Sensitization/Communication**
   This subcommittee will seek out new ways, other than those already being contemplated, i.e. an Annual Report, flyers, etc. — to let the general public and client groups be aware of its work. It is being chaired by Committee member Shyla Dutt. Ideally, the Advisory Committee would like all its client groups and individuals in the city to be aware of its activities.
   It is conceived that Committee meetings would be held at the venue of some of the ethno-racial organizations; for instance, the Chinese Community Centre so as to let this group as one among many others be closely associated with the Committee members and its program of work.
5. **New Initiatives**
   This subcommittee will continually seek out new ways that City Council might wish to consider — initially by the full committee — in fulfilling its mandate to make Ottawa, as the nation's capital, a proactive one in the field of race relations. It is being chaired by Committee member Joseph Enwerekowe.

Who are the Chinese in religious identity — notes from the Chinese Youth Conference

by Anthony Fan

I was the only representative from Ottawa attending the Chinese Canadian Youth Conference in Toronto last December. Since then, reports have been made in both the Chinese and English sections of this paper. Many of these topics are important to the future development of the younger Chinese Canadian generation. Therefore response from readers is important for us to find out what are your reactions to the discussions at the conference. Please feel free to write to me via this paper.

I have chosen this month's topic because there are many Chinese Christians in the Ottawa area. Quite often they are the most active groups within the community as well. The following is an abstract of a presentation at the Youth Conference by Shu-Yan Mok:

"Even when you, the participants, are listening to speeches at the Chinese Youth Conference, 1985, hundreds of other young men and women of the same ethnic origin as yours are gathering in various locations across Canada to celebrate their annual ritual of "winter conference." These are, of course, the Chinese Christians — new converts as well as old faithfuls. A conservative estimate indicates that there are about 50 Chinese church groups in the Toronto Metropolitan area, ranging in membership size from 50 to 500. The organizational skill of these Christians, their devotion to a cause and to each other and their success in the Chinese community and Canadian society at large are second to none. More importantly, they possess a powerful and enduring sense of identity which they see as separating themselves apart. But what are these Christians setting themselves apart from? The non-believers, of course! No one can deny that the Christians in our Chinese community are blessed with a vital identity. The interesting question is what kind of identity it is.

Ask the pastor of any of the Chinese churches, and he will tell you that the spirit of identity among the congregation is the result of living under one God. Unity is stressed: one God, one hope, one baptism, and so on, the pastor will gladly recount. But should you believe the pastor on the point that the ultimate source is spiritual or supernatural, implying that it is a higher form of identity than other kinds of identity such as the identity of Chinese culture? or for that matter, the Canadian identity?

If you believe him, then you should naturally ask yourself the next question of whether you desire to be part of the Christian identity. Imagine yourself as a person who has been troubled by what I call identity-questions, such as "Who am I?" "Am I a Chinese or Canadian?" You were not given or have not thought out a satisfactory answer to these and other similar questions, so you were becoming anxious about yourself and the main activity you are engaging in.

I would like to begin exploring with you the question of "Who am I?" So we first encounter behind the appearance of the identity question a developmental view of human life. Moreover, it is development toward a predetermined goal. The implication is not very far away: in order that a person reach his goal, he must know the defining characteristics of his personhood which in turn define the goal for him.

The idea of goal or destiny for human life is very old. A moment of reflection will tell us that two diverse strands of our Chinese traditions such as the Buddhist doctrine of reincarnation and the Confucian ideal of a virtuous person have at least this in common: that life is striving toward a future state and that actions should be regulated by knowledge of the present state of the person and the future state that the person may arrive at.

The second presupposition is individualism. It has to do with the "I" of "Who am I?" It is as if there exists an I which can upon self-initiation or occasion created by other beings, question reflexively as to who that I is. "Who am I?" "Am I Chinese or Canadian?"

I hope that some of us may begin to raise doubts about the identity questions themselves. In other words, we want to scrutinize the question of "Who am I?" Instead of accepting the question of "Who am I?" at face value, we want to raise questions about the question itself. We want to ask, "Why must I answer this question?"

Let us return to the pastor with whom we started to engage in the above discussion on identity. His story which he claimed to be based on the Bible I must admit is for a lot of people a fairly consistent and comprehensive answer to the identity-questions. But, of course, you have a choice; a choice between attempting to answer the identity-questions on the one hand, and to question the identity-questions, on the other.

But if you should decide in the end to **identify with** the church by becoming a Christian, you should know that that decision is not the end of the matter. You will have to decide next which of the two worship services in the same church you want to attend — the English speaking services, or the Chinese speaking service. You will have to choose which young people's group or fellowship you want to belong. The list goes on. The point, you see, is that religious identity is pretty much entangled with all the glories and problems of cultural identity.

I believe that the phenomenon of Chinese churches is a vital part of the community and that questions of religious identity raised in connection to it is to be best answered from the perspective of cultural identity — with this qualification, that is, to the extent that questions of cultural identity are meaningful or relevant. This qualification is necessary because once we have begun to doubt the validity of the identity-questions, we cannot stop at the level of religious identity, leaving the questions of cultural questions unaffected.

As I see it, there are roughly two ways you can become a Christian — and thereby answering the need of self-identity, or at least its religious aspect. One is that you ask the question of "Who am I?" naively and believe that Jesus Christ is the answer naively. The other is that you ask the question critically, that is, after first doubting the question before coming to accept life in the church as a way of fulfilling **that** part of identity questions which you consider valid — without regard to whether the pastor's story is true or not. Indeed, the question of cultural identity might be treated similarly.

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一個鑽研市政選擧的顧問委員會已成立，來考察以往市府競選程序和從以往市府競選所發生的問題。

顧問團員包括柏利信先生，康和市的前任市長和安省市政協會的前任會長，和莊士頓太太，前任多市議員和大多市政府議廳的前任代表。

顧問委員會將集中研究以下情況：

(a)投票人名單的準備和統計；

(b)競選者和投票者的資格；

(c)競選運動的財政預算；

(d)選擧細節，包括投票時間，缺席投票，老人和傷殘者投票；

(e)競選準備工作，包括市政人員的訓練；

(f)覆核投票的情況；

(g)投票棄權者；

市府將加以考慮委員會所推　的步驟。所有有興趣之人仕、機構和團體可向下列地址呈交建議書：

安省市府部部長
賓納格蘭米達

PUBLIC ANNOUNCEMENT
ADVISORY COMMITTEE ON MUNICIPAL ELECTIONS

An Advisory Committee on Municipal Elections has been established to conduct a comprehensive review of the municipal electoral process and issues arising from past municipal elections.

Committee members are: Mr. Gerald Parisien, former Mayor of the City of Cornwall and past President of the Association of Municipalities of Ontario, and Mrs. Anne Johnston, former Alderman of the City of Toronto and former city representative on the Metropolitan Toronto Council.

The committee will focus its study on areas such as:

(a) Enumeration and preparation of lists of electors.

(b) Qualifications of electors and candidates.

(c) Election campaign financing.

(d) Accessibility to voting, including voting hours, absentee voting and access to polls for seniors and disabled electors.

(e) Preparation and conduct of elections, including training of municipal staff.

(f) Conditions and criteria for recounts.

(g) Voter turnout.

The committee will develop recommendations based on this review for consideration by the Minister of Municipal Affairs.

All interested persons, organizations and municipalities are invited to submit written comments and suggestions on this important process to:

Mrs. Helen McLean, Secretary
Advisory Committee on Municipal Elections
c/o Provincial-Municipal Affairs Secretariat
Ministry of Municipal Affairs
777 Bay Street, 13th Floor
Toronto, Ontario
M5G 2E5

Deadline for receiving submissions is May 5, 1986.

Ministry of Municipal Affairs　Hon. Bernard Grandmaître, Minister
Ontario

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歡迎各位朋友來參與分享

「那裏有兩個或三個人因我的名字聚在一起，我就在他們中間。」瑪竇福音第十八章：二十。

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QUEBEC CITY 三天二晚 169
迪斯尼 一週 459

哀謝

先嚴諱錫基，號聲儒，譚公府君，廣東開平東山鄉東山舊村人，痛於一九八六年二月十一日在加京Laurier Manor療養院逝

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社區活動圖片特稿

黎大虎會計師詳細闡釋合法減稅的方法

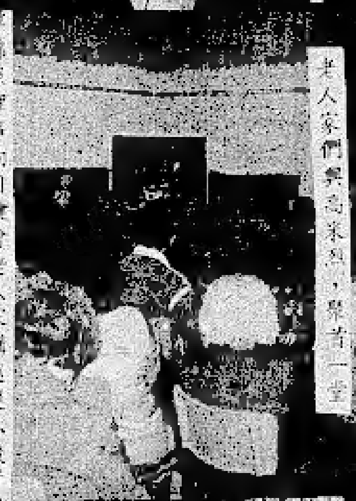
會館第一副主席[illegible]壽光先生向與會者解釋報稅表細則

會館主席余炳耕先生與眾理事奉杯，共渡佳節

會館正副主席與上屆主席陳尚良伉儷合照

耆英會新春聯歡會，蔡錫培主席致詞

中華會館理事參加新春聯歡晚會，在福[illegible]合照


譚錦照理事向日健會老人家講述退休投資計劃

老人家們樂意來到，聚首一堂

會館第一副主席[illegible]壽光先生、秘書林本固先生、理事何區慧莊女士、譚有連夫人，新春探訪老人合照留念

哀謝

先嚴諱錫基，號聲儒，痛於一九八六年二月十一日在加京Laurier Manor療養院逝世，享壽積潤九十四歲，經於同月十七日下午二時假侯氏與貝氏殯儀館舉行殯禮，扶柩歸土，安葬必治活坟場，荷蒙宗親戚友世誼，惠賜花圈賻儀，親臨祭唁，素車執紼，高誼隆情，歿存均感，謹此哀謝

孤哀子　啟興　啟生　啟崇　啟葳
媳婦　司徒碧燕　黃金秀　黃玉珠
孤哀女　寶仲　寶珠　寶娣　寶秀
女婿　何樹培　鄧文幹　何祝强　周纘權
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女孫　春銀　春金　春玉　春花
孫婿　張子良
外男孫　何創新　何定新　何國新　何立新　鄧本立　鄧本勤　何軍　周欽明　周寅明　鄧本良
外孫媳　梁婉儀　莫肖珍　文瑞珠　余玉鈞　林翠蓮（鄧家外孫媳二名）
外孫女　何淑婷　何淑芬　何淑卿　鄧美珍　周美芳　周小芳　周玉芳
外孫婿　鍾振寰　梁永初　陳添
（外曾孫十二名，姓名未及備載。）

同叩謝

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素車　譚貴全、司徒立夫婦、林子利夫婦、譚顯明夫婦、譚顯榮夫人、林龍基夫人、譚立明、譚仕超夫人、譚森瀚夫婦、劉燦明夫婦、張子良夫婦。

扶靈　譚顯明、譚森瀚、譚啓動、熊錫凡、司徒柏、陳繩强。

捐助　譚氏宗親會、中華會館、加華僑報、加京華報、中文學校、華僑服務處、聯合教會。（每處五十元）（恕未稱呼）（如有錯漏，請予原諒）

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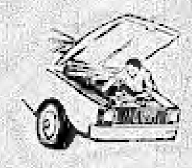

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讀者論壇：談國家構成的條件

[illegible]

經濟特區工作再出發（讀者山雨）

[illegible]

籌款啟事

為維持中文學校校址

敬啟者：

菲沙泊中學（Fisher Park High School）家長會已向高等法院起訴，反對渥太華教育局關閉該校的決定，故渥太華教育局於去年十二月宣佈暫不關閉三間中學（商業中學、菲沙泊中學、麥當奴中學），以待法院完成該案的審判。

菲沙泊中學和商業中學家長會已成立特別委員會，發起籌款運動，以支持此一法律行動，並呼籲我們中文學校各人仕給予大力支持。

事實上本市目前不會有更合適的學校可以代替商業中學作為中文學校的校址。商業中學如被關閉，對於我們子女的中文教育將受影响，因此，我們亟有義務去响應這籌款運動。據悉，訴訟快將進行，且法律訴訟經費頗大，希望各位家長及朋友們，踴躍捐輸，使訴訟得以順利完成。

捐款請於四月十二日上午九時三十分至下午一時間放進中文學校辦公室內的捐款箱，或用支票連同下表寄往表內地址。

渥太華中文學校學生家長

張道一、李星南、何慶秋

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Orleans, Ontario K1C 1Y2

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經驗會計

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讀者梅振問：本人與丈夫十年前從港移民來加，現時在一……

[illegible]

學習語文找尋工作 越人適應環境不易 受僱主剝削離婚者日多

（多倫多訊）自七九年越南難民大量湧入加拿大這……

[illegible]

溫太華中文學府舉行週年大會

（本報訊）溫太華中文學府……

[illegible]

大上海同鄉會 延期出發旅行

（本報訊）大上海同鄉會原定在三月廿八日……

[illegible]

財源廣進 商業稅務策劃

信捷會計社 蔡大虎供稿

[illegible]

安省中華會館 彭以德任主席

（本報訊）安省中華會館……

[illegible]

中華醒獅隊 在加爾頓大學舞獅

（本報訊）加爾頓大學……

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中華青年會成立 中華田徑隊

（本報訊）中華青年會……

……3611。

賣廚酒給醉貓 違法吊銷執照

（本報訊）……

[illegible]

柯京國民黨部 慶成立七十年

（本報訊）中國國民黨……77 Preston St……

[illegible]

稅務座談會 聽衆反應熱烈

（本報訊）由中華會館……

……5-1804或晚間電829-2296……

[illegible]

新領域樂隊 歡迎聽衆點歌

（本報訊）新領域華語樂隊……

[illegible]

中文資訊 交換碼核定

（本報台北訊）兩套通用漢字標準電腦交換碼……

[illegible]

東加文科學會 徵集論文編印

（本報訊）東加拿大華人文教科技學會……

[illegible]

AMCAN保用書 買舊車者勿購

（本報訊）安省消費部……Amcan Protection Incorporated（Amcan公司）……warranties on used cars……

[illegible]

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中華會館改選理事

即日開始侯選提名

六月十五日在會館投票

（本報訊）中華會館本屆理事任期將滿，昨三月十七日會館全體理事會決定本年六月十五日（星期日）為選舉日，選舉八六至八七年度中華會館理事，將於該日正午十二時開始至下午八時正，在中華大廈禮堂進行，提名時間由即日開始至五月二十日截止。當選者並在三月廿日開會詳細討論選舉事宜，並指派成立一個選舉委員會，負責一切選舉事務。今屆選舉手續一如往昔：

一 加拿大華裔永久居民。
二 在加京居住一年以上，年齡超過十八歲。
三 無犯罪紀錄。
四 被選者接受提名。
五 被選者應經選舉委員會核准。
六 提名人應書明地址、電話、職業，並只准提名二人。

兩年一屆的中華會館理事改選，關係於整一個僑社大事。人人有權利和義務，希望僑胞熱心踴躍參加選舉。惟有這樣才可以選出一個符合大衆理想的會館新理事。

（本報訊）中華會館執委會現已決定六月十五日為會館理事大選日，有興趣投身服務華人社會而欲想獲選為會館理事者，請與會館總務處駱先生聯絡（電話二三二－八四〇三）。

台北青年團 將訪問加京

（本報訊）台北青年春季訪問團將來加京。經過數月的連繫籌備及等待，台北青年春季訪問團終於決定于四月十六至十九日臨渥太華作為時三天的文化訪問表演及座談，並定於十七日晚由台灣大專校友聯誼會假商業學校禮堂，全體同心晚會。

此次青年訪問團係由青戲家專，受教育部委託，選集各大專院校才藝傑出之士組成。素質優異。集訓後于春節期間在國內各縣市演出共十一場，極獲好評。三月初旬，即出國訪問，原僅擬于美國表演十九場，後經加京中華文化協會多方邀請，始決定訪問加拿大，並增演五場。

本年度青訪團，同心晚會之演出，純係綜合節目，極有特色。內容分為三大單元：錦繡中華、龍的慶典、今日台北。錦繡中華包括：敦煌傳說、禮義之邦、詩劍光華，及中國歷代服裝演示。龍的慶典分為：春節、清明節、端午節、中元節、中秋節。今日台北的內容是：早安台北、中台之愛、鄉土組曲及友情之音。

台北青訪團將于四月十六日下午四時抵達渥太華，當晚將舉行座談會，招待各界人士，十七日將拜訪總督府，當晚演出同心晚會，十八日，並將與各社團連繫溝通，是日晚將舉行餐會，歡迎僑胞熱心參加。

唐人街

日健成立一年 將增康樂活動

（本報訊）「日健」從去年三月底誕生，一年來在熱心公益的人士扶持下，各任會員和義務工作人員等的維護下，不斷的成長。到目前會員人數已增至百多人，設備方面日有加增，經濟方面情況良好，每餐一元的午膳從未間斷過，每月特別活動項目，也深得會員們讚賞。

在最近的將來，「日健」將從每週一日展延至每週兩日半，活動項目將會更豐況。

老人的樂園

「日健」中心介紹

「日健」高齡康樂中心是中華會館屬下之一個非牟利之慈善組織，專為當地高齡長者服務。其宗旨乃為提倡高齡長者之自立、自助、自覺精神，有助其適應異國社會環境，增進身心健康，及對安全、醫藥、疾病預防及社會福利之認識，更提供社交、康樂、健身及手工藝學習之機會，并以期減輕其家人長期照顧之負荷。

一日健之活動項目包括：

㈠健康、營養、社會福利常識講座。
㈡個別講本健康檢討及指導。
㈢編製并發給個別有關健康情況、藥物使用等記錄手冊。
㈣娛樂節目：電視錄影片、戲曲或音樂欣賞、下棋、麻將、旅行。
㈤手工藝：裁剪、編織、圖畫、皮工、紙織、陶器製作等。
㈥實用英語學習。
㈦柔軟體操、太極拳、羽毛球、乒乓球。

「日健」逢星期四上午九時半至下午四時半在中華大廈禮堂舉行，各位高齡長者，有專門人材及通曉國、粵語、台山話及上海話之義務工作人員服務。并有茶水，午膳供應。

敬告讀者歡迎訂閱

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